THE NEW CANADIAN

An Independent Organ for Canadians of Japanese Origin

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Photo by Jack Hemmy

Reeve Lucien Kurata Speaks At Centre

TORONTO.— Guest speaker at the Annual Toronto JCCA Meeting, Mr. Lucien Kurata, Reeve of Swansea, (centre) makes a final check on his notes as newly re-elected President, George Imai (left) and Is... President, Mr. I. Kawashiri (right) throw in a couple helpful suggestions.

Human Relations

By LUCIEN C. KURATA

(... an address given by Mr. Kurata, Reeve of Swansea, ... Toronto JCCA General Meeting held this month at ... Centre).

* *

"... what your country can do for you, ask what you can ... country."

... 22nd, 1963, at Dallas, Texas, these simple but ... of the late John F. Kennedy struck home to every ... in the world.

... hour, before the identity of the President's assassin ... known, there was great speculation on his identity.— ... a Communist? Was he a Cuban? Was he a Negro? or was ... White rightist?

... shows the terrifying unrest that is seething ... States. This unrest stems directly from the treatment ... We are all familiar with the news reels of ... other centres of great stress in the United States.

... years since the end of World War Two have ... progress, great advances towards the full realization ... of basic human rights as spelled out by the United Nations Charter in the late forties in the Universal Declaration of Human Rights.

... seen many of these principles applied at home and ...—we have seen our Federal Government's attitude towards Human Rights in the Canadian Bill of Rights, the Province of Ontario's ... in the Ontario Code of Human Rights, and, in ... States, the new Civil Liberties Bill presently before Congress.

We have seen the spotlight on Civil Liberties in Africa, and ... many areas granted their political freedom in the ... The path has been long and tedious, and the progress, ... slow. Many pioneers have fallen by the wayside, ... lives have been claimed in this never-ending quest for ...

President Kennedy's tragic death served as a beacon to shed ... to emphasize the importance of the problems of racial ...

... exceedingly proud to belong to a racial minority in general, ... to the Japanese-Canadian community in particular. ... to you that I have found it very difficult to always ...

... very difficult not to become disillusioned when you see ... within taking a greater toll than the enemy without. ... in a number of minority groups ever since my ... and I consider the greatest problem within racial ... be the basic selfishness of human beings, being exemp... ignorance, intellectual dishonesty, and sometimes the ... inferiority complex. To illustrate this, if a Negro ... that I am as good as the Whites", this is a definite ... but it can be a retrograde step if he doesn't honestly ... can be a retrograde step if he isn't going all in his ... intellectual, cultural, and educational level, and ... a point of view that he has taken for reasons ... gain, or is not prepared to realize that the con... also true, or if he is saying it because in his heart he wants ...

... phrase I have ever heard is "misery loves company", ... to the field of racial minority is tragically true. ... in many of the groups in which I have partici... years, that the cardinal sin is for one per... of the rank and file. This rank and file

(Continued on page 3)

Representing Top Japanese Flower Schools. . . .

J. C. Flower Experts To Teach Ikebana At Centre

TORONTO. — The Japanese Canadian Cultural Centre will be in full bloom next month with the start of classes in Ikebana —the 1300 year old art of Japanese flower arranging.

Nine of the top teachers in Toronto representing various styles and schools popular in Japan will instruct classes beginning in the week of March 16. They are: Mrs. Kyoko Abe of the Sogetsu school, Mrs. G. Hamazaki of the Misho school, Mrs. Kin Izumi of the Misho school, Mrs. Shizuko Kadoguchi of the Ikenobo school, Mrs. Nobuko Mitsui of the Kako school, Mrs. Naoe Nishimura of the Shogetsu school, Mrs. M Tsuruoka of the Sogetsu school, Mrs. Toshiko Urihara of the Sogetsu school, and Mrs. Toshiko Yoshikawa of the Ohara school.

They will offer a short course where the novice can learn to do simple acceptable arrangements. Ten basic lessons will be given:

1. Nageire and Moribana
2. Balance
3. Rhythm
4. Stress (Emphasis)
5. Harmony
6. Handling of Materials
7. Use of Dehydrated and Fresh Materials
8. Ikebana for Special Occasions
9. Treatment of Flowers
10. Adapting Flower Arrangement to Shape and Size of Vase

In Japan, flower arranging classes are conducted very formally, explained one of the instructors. The students bow reverently to the master, usually a man, as they arrive and depart. No one ever talks out loud or laughs. Formality will be relaxed considerably at the centre's classes so the students will feel more at ease, she said.

"But traditionally flower arranging, like the Japanese tea ceremony, is considered a form of spiritual discipline."

To be considered a cultured woman, it's almost a must to know both these arts in Japan, she said.

The Japanese emphasize a beautiful flowing line rather than form and color which characterize Western bouquets. The Japanese seldom make an arrangement of flowers without their own natural foliage and they dwell on the natural growth of the material used and a love of nature in all her phases.

The directors of the J.C. Cultural Centre revealed that of the 150 who have indicated tentative interest in taking flower arranging, more than 70 percent are non-Japanese. A similar percentage of Occidentals have shown interest in conversational Japanese classes which also starts next month. Registration dates for both courses are Feb. 29 and March 1st. Fee for the 10 flower arranging classes is $10 for members, $15. for non members. Tentative fee for language classes is $1. per evening.

Young Can.-U.S. Prexy To Hold Tokyo Seminar

TOKYO.—About 100 American and Canadian businessmen accompanied by their wives will visit Tokyo to attend the Japan seminar of the Young President Organization (YPI) on March 15th.

The schedule of the meeting was prepared recently by Ichifo Sano, Japan YPO chapter general secretary, and James Fleck, member of Canada chapter and former lecturer of Harvard Business School.

American Ambassador and Mrs. Edwin O. Reischauer will invite all attendants to a tea party at their official residence.

During the one-week-session, young presidents of business firms, ranging from 25 to 49 years old, will travel through western Japan to visit industrial plants and to exchange views on international trade and possibilities of joint venture business programs.

James Fleck, now lecturing at Keio University business school under sponsorship by Canadian chapter of YPO, will lecture on the business activities across the Pacific.

Some 13 young businessmen group will visit Honolulu on March 8 to attend the Hawaii convention of the Young President Organization.

Japanese businessmen accompanied by their wives, led by chairman of YPO Japan chapter, Toshiro Akiyama, will join the annual session in Hawaii for one week together with some 200 members and their wives of the international business organization in the United States, Canada, Australia and New Zealand.

1 Armed Beauty Takes Last Bath

PARIS.—The Venus de Milo is getting her last "bath" before being sent to Japan for exhibit.

Marble workers in the Louvre are caressing her famed curves with an olive oil soap. Oil is good for maintenance of porous marble.

In a few days, the armless statue will be placed in an upholstered case—carefully made to keep out excess humidity—and sent to Marseille, then to Japan.

Scroll For Isseis Reaching 100 In '67

WELLAND, Ont.—Prime Minister Pearson has approved a plan forwarded by a Welland man for centennial recognition of all Canadians who will be 100 years old in 1967.

Walter Gower, 82, has designed what he hopes will become an official scroll presented to all century-old citizens.

The Prime Minister's letter said the commissioner of the national centennial administration has written authorities in all provinces to secure the names, addresses and birth dates of all Canadians 96 or over.

Japanese Bar Girls Are "Indispensable"

By DAVE STOCKLAND,

TOKYO.—She is a many-splendored individual, pert and alert, soothing and stimulating, and a tingling massage to the male ego.

She is the Japanese bar hostess—as honest as the night is long but also a business girl who can make a bankroll melt like butter in a burning creamery.

Her dress is a sexy sheath, her mind works with the speed of a computer, but she in her own way is as much a keeper of tradition as the most rock-ribbed protectors of protocol in the imperial household.

This is the tradition, jealously guarded by the Japanese male, that on an evening's pub crawl man does not live by drink alone.

WIFE STAYS HOME

For one thing, he needs somebody to pour it for him. He needs a cigarette lighter that slinks like a girl. He needs an audience when he's talking, amusing chatter when he's silent; compliments in his end-of-day contentment.

Naturally a wife does not share in this relaxation. She can have her usual scintillating evening at home arranging flowers with grandma and looking after the children.

The foreigner is not immune to the charms of the hostess system. He comes, sees, and is conquered. The hostess takes on more responsibilities.

To cater to the combined demand there are 150,000 hostesses in Tokyo alone with one "conservative" estimate putting the number in all Japan at more than 500,000.

For her part the hostess is far better off financially than she would be as a shop or office worker. She has far more freedom than the average Japanese girl or woman.

Where she goes, what she does, when the last drink is served and the bars latch their shutters for the night is her decision and her business.

Just think of her at work, doing her job with the gracea of a geisha who has had to come to terms with the 20th century, comforting the lonely traveller, unfurrowing the worried brow of the busy businessman.

She is nice to have around.

Letter To Editor

Mori Replies To Nishimura . . . .

Dear Mr. Tsumura:

Replying to Mr. Nishimura's letter in your February 10th edition, I wish to correct some of the statements published for the benefit of your readers.

On the outset, I admit that I am a member of the Ontario bar, Vice-president of the National JCCA and a past-president of the University of Toronto Nisei Students Club. However, I am not the counsel for the National JCCA which Mr. Nishimura implied and/or intended. Neither was I authorized by JCCA to write the letter. Therefore, the capacity in which I wrote the letter was as an individual or in my personal capacity.

Let it be known to the readers that I, too, was not given any advance notice of Mr. Nishimura's answer to my open letter. The fact is that since Mr. Nishimura did not leave a forwarding address with The New Canadian and not knowing who he was, I wrote an open letter to inform Mr. Nishimura and your readers of facts about the scholarships set up by Japanese Canadians and what the JCCA is doing. My letter was sent to the editor two weeks before it came out in print; namely, February 8th. Despite Mr. Nishimura's indignation, I would place the lack of communication to him right at his own doorstep.

Furthermore, I aim to correct another lofty impression which Mr. Nishimura publicizes in that he tries to make a strong point by stating that he conferred "for nearly six hours with two gentlemen of the first rank, Mr. Ed Ide, National JCCA President and Mr. George Imai, Toronto JCCA President, and also with Mr. and Mrs. Ace Shirakawa of the Toronto JCCA." The evidence is that Mr. Nishimura informally met these "two gentlemen" and Mr. and Mrs. Shirakawa, who are more notably connected with the old Rec Socratic Club, to discuss an article he had written and of which he asked for an endorsement. The question of student-aid was talked about for less than an hour. By the way, this meeting took place in the evening of February 7th.

I understand that Mr. Nishimura is a student-at-law at Osgoode Hall Law School. I suggest to Mr. Nishimura that he would do well to do more research and base his arguments on facts. Aside from his sarcasm, it is not clear if he personally wants a "remittance." While I was attending Osgoode Hall, there were bursaries granted to needy applicants from the funds provided by the Atkinson Foundation besides the scholarships for top students. In September 1963, the Law Society Foundation, Osgoode Hall distributed $10,000.00 to five law schools in Ontario. These funds provide financial assistance to the law students and those of the Bar Admission Course. The amount distributed each year depends upon the contribution received and could be more or less than the initial distribution. In addition, there is the Provincial Student-Aid Loan available to aid law students. I express that there is more aid given to students at-law today than in my student days. I wonder if Mr. Nishimura has applied for any of the above sources for financial assistance? What was the result?

Permit me to digress a little but it is in my main line of intent to publicize the funds available to Nisei. I refer to the McGill Nisei Students Club Scholarship which has been in operation for about ten years. Further information can be obtained from the Club at University of McGill, in Montreal, Quebec.

I reiterate that student-aid has NOT been NEGLECTED by JCCA. It is a known lesson that if a field or area is occupied or being looked after by an organization then another organization does not compete in that same field or area. Also, there is the principle of local option as to who should have the prior right; which people know.

If Mr. Nishimura means to go on a crusade, let him come forth with facts and even case histories. It is even more ridiculous to know that Mr. Nishimura had not even brought the problem of student-aid before any meeting of the Toronto JCCA, National JCCA or of the Sai Sei Kai.

Therefore, dear readers, he must be writing in jest. If he was serious, he would have taken responsible steps rather than take to the open forum of the newspaper before making representations to the organizations and public which he criticizes. Remember, that Mr. Nishimura is a responsible person yet he raises a hypothetical question concerning "the Super Duper Orangutang University" which everyone knows would receive a hypothetical answer.

As to Mr. Nishimura's confession that he is dependent on the newspaper for his knowledge, I pity him. Grant you, a person can be well-informed from reading the newspaper but how well informed that person is depends on what newspaper that person reads because newspapers do have their editorial view-point or policy.

Sincerely yours,

Reginald Mori

Tribute To Dr. Norman F. Bla[ck] Humanitarian, Educator, JC Frie[nd]

By KUNIO HIDAKA

Word is received of the death in Vancouver on January 26 of Dr. Norman Fergus Black at the age of 87. Many of us remember Dr. Black as a high school teacher and educator and later, after his retirement, as a champion of humanitarian causes. While I had friends who had the good fortune to be his pupil, who were stimulated by his zest for life and knowledge and were influenced by his comprehensive mind and full heart, my own association with him was not until the end of 1941 after the Pacific War started and evacuation orders were issued.

What Dr. Black did and the way he did it during those hectic, confused and anxious days was never recorded, but it is true that, deploring evacuation as much as he did, his was the first voice to speak out for the dignified treatment of Japanese Canadians. It was largely through efforts he initiated, with the support of others, that the motely crew of officials drawn from many occupations came to realize that the movement and care of people needed a treatment different from commodities.

And those persons who continued their education in the ghost towns and housing centres can thank Dr. Black and his associates in the Teachers' Federation, and other sympathetic organizations, for their submission to governments in the early days of evacuation to convince them that the opportunity to learn must remain a right of the young; and there was a way, as with any group who had initiative and enterprise, through an organized system of self-help.

Later, when deportation threatened and the Co-operative Committee on Japanese Canadians, based in Toronto with Hugh and Donalda MacMillan, initiated action in the courts and organized a campaign of financial and political support, Dr. Black was at the forefront of the consultative committee in Vancouver. His interest was sustained ... lowed through in the ... on property losses to get a ... commission and financial ... ment.

Dr. Black belonged to a ... ation of notable Canadians ... although born in the last ... had no small vision of ... and the world of the 20th ... tury. Having directed this ... larship for many years ... heritage of the Old World ... were aware of the ... of our New Land and set ... guiding our institutional ... lopment with a conscious ...

Japan Attracts Canadian Tourists

TOKYO.—Tokyo's popularity as a Canadian tourist destination rose sharply during 1963 according to J. K. Dakin, assistant vice president of sales and traffic for Canadian Pacific Airlines.

"Japan's attraction for Canadian tourists will continue to grow even without considering the forthcoming Olympic Games," he declared, adding that the country will also win many regular visitors as a direct result.

Dakin, who arrived in Tokyo to study facilities for the Games, reported a 25 per cent increase in passengers to Tokyo during 1963 over 1962. "Canadians are travelling abroad in ever-increasing numbers," he continded, adding that Japanese are also visiting Canada in greater and greater numbers.

Heralding the government's announcement that travel restrictions will be considerably relaxed this year as "a new era in travel relations between Canada and Japan," he stated that CPAL's decision to expa[nd] Orient service last year ha[s] fully justified by both ...

Last year Japanese expo[rts] counted for 35 per cent ... total cargo carried by the ... lines, and a forecast increa[se] 40 per cent in exports fro[m Ja]pan to Canada this year ... boost the over-all figure ... higher.

"But," he pointed out, ... true industrial relationship ... tween the two nations is ... more obvious when you co[nsider] the 800 million dollars wo[rth] trade expected by 1970."

Japanese businessmen, ... have not been hampered by ... travel restrictions, are trave[lling] farther afield than ever be[fore] —a path tourists are expe[cted] to follow in the near future.

South American destinati[ons] such as Lima, Santiago and [Bue]nos Aires, proved popular, ... many visiting Honolulu and [Me]xico as well as Canada.

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一見紳士風

源氏鶏太

（四）

「伊賀さんの会社に、あたし、雇って下さらないか知ら？」

「ちよつと、困るよ」

「受付でも、エレベーターガールでもいいんですけど」

伊賀は、考え込んだ。実をいうと、会社の方でちようど受付とエレベーターガールの募集をしていたのである。そして、そういう採用については、伊賀の權限になつていた。だから、伊賀さえその氣になれば、克子を採用してやることは、不可能でないのである。

（しかし、バーにいた女を採用するわけにいかんだろう）

たしかに、そうなのである。そういう前例もなかつた。しかし、克子がバーにいたことは、默つていればいいのである。岡谷は知つているわけだが、事情をいつて頼めば、それくらいのことは、内緒にしてくれそうである。

「いけません？」

克子は、顔を寄せ、すがりついて來た。伊賀は、危く、うんといいかけたくらいだつたが、最後の良心を働かして、

「僕の会社というのは困るが、よその会社でよかつたら世話をしてやつてもいい」

会社に頼めば、何んとかなりそうな氣がしていたのだった。

「あたし、よその会社なんて嫌だわ」

克子は、ガッカリしたようにいつた。

「どうしてだね」

「あたし、伊賀さんの会社にお勤めがしたいのよ。そうすれば、毎日、伊賀さんのお顔が見られるでしよう？だからなの」

伊賀は、苦笑した。しかし、悪い氣ではなかつた。この女は、もういつでも、自分のいうことを諾くに違いない、と思つた。

「しかしそのことだけは、あきらめて貰いたいよ」

「わかつたわ。伊賀さんはあたしがどんなに好きか、ちつともおわかりになつていないのね」

克子は、恨みがましくいつたのだが、すぐ、そういう自分に反省するように、

「ごめんなさい。あたし、こんなことといつて、伊賀さんに、すこしでもご迷惑をおかけしてはいけないんだつたわ」

「…………」

「もうこれから、絶對にいいません」

「うん」

「ねえ」

「何？」

「そのかわり、今夜、あたしを送つて。それくらいならいいでしよう？」

「いいよ」

「嬉しいわ。でないと、あたし、困つたのよ」

「困る？」

人事消息

■結婚

▲ケローナの中野金識氏夫妻息女ミチ子さんとレスブリッジの杉本夫妻息アッシ氏は一月三十一日ケローナ佛教會で奥田開教使により結婚式をあげ、カプリ・モーター・インで披露、新夫婦は日本に新婚旅行中。

●訂正　二月十二日の紙上で發表した「西昭夫・近堂洋子」結婚挨拶廣告及び記事中、兄近堂藤一氏がグリーンウッドとなつていたのはグランド・フォークスの間違いでした。

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オンタリオ州政府サービスの
メッセージの一つ

野外での活動……

より豊かな生活

HON. A. KELSO ROBERTS, Q.C.

娯樂にそして仕事に新しいカナダ人は野外活動に加わつて我々の社會機構の中に織り込んでいます。彼等はカナダ生まれの市民と共にオ州の八九%が官有である土地での樂しみをわかつています。

移住すると同時に野外をエンジョイし自然に近い生活を喜び　新移住者は次の各行政をふくむ土地山林省にとつては特に關心事であります。

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州内のあらゆる場所で土地山林省員はすべてのグループと協力して我々の天然資源や田畑及び川を守ることに努力しています。

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　　　六八二―六五一一

生花と日語講習
文化會館で過半數は白系人

ト市日系文化会館ではいよいよ日本語講座と生花講習を設けることになり、來る二月二十九日と三月一日の兩日、二つのクラスの受付を行うことになっている。会員は十弗、非会員は十五弗の講習費を生花クラスは必要とし、語學講座は一晩一弗と内定している。生花を習いたい希望者は百五十名に達しているが、このうち七〇%は白系人であり、また日本語を習得したい希望者もほとんど同數ぐらいで、これも過半數以上が白系人であるとのことである。

晩市日語校
維持會役員

【晩市】晩香坡日系人會館並に日本語學校維持會定期總會は二月十日開催。荒川議長の開會、岩田委員長の挨拶、佐藤校長の校務・會務報告、福井會計の會計報告があり更に本年の豫算案の検討及び講師の協議があって左の役員を選定した。△委員長岩田欣三△副委員長數田喜代三△議長荒川武男△副議長國本新勝△會計福井彌△監査役大塚源元 持留吉△委員矢田源一郎 村上眞吾 中村源三郎 圓城傳三 川崎傾三 稲益保雄 内田四郎 岡野義男 田坂耕二 原新一 及川賢

[illegible]幸一郎 田原邦美

新生會の催し

ト市の帰加一世を主体とする『新生會』は二月二十二日（土）午後八時よりト市日系合同教會で例會開催後訪日者の送別會を行う。なお『新生』誌第三号への寄稿は三月一日までに小山栄夫氏又は濱出吉之氏まで送りとどけてほしいと。

ブラジル日本移民に布教
内田嬢がアマゾンへ四月出發

△カナダの若い二世嬢がブラジルで日本移民にキリスト教をひろめるため來る四月にブラジルに向うことになった。この勇敢な聖使は内田アン嬢で、昨年夏二カ年の日本語勉强を終えて日本から歸ったもの。△内田嬢の兄弟姉妹はいずれも宣教使で、すでに四人とも日本で布教に從事している。内田嬢は一九五七年平原聖書研究院を卒業後更にデトロイトでも勉學をつんだ人で、アマゾン河口のベレム（パラ州）で布教することになっている。

小澤征爾夫妻
三月一日來市

去る一月七、八兩日、トロント・シンフォニー・オーケストラを指揮して、異常な感動を與え絶讃をあびた[illegible]こんどは夫人京子さん（ピアニスト）を同伴して、三月一日再びトロントを訪れ三月四日（水）夜マッセー・ホールで再度トロント交響楽團を指揮することになっている。

春のバザー

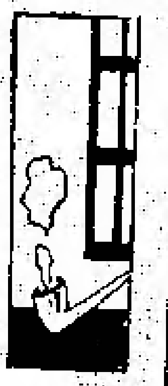
トロント佛教婦人會ではダーナと合同で來る三月二十八日（土）に佛教會堂で『春のバザー』を開催することになった。

外村考太郎氏
どこにいますか

滋賀縣海外移住者家族會では一九四七年カナダに渡航した外村考太郎氏（六五）の現住所を求めている。同氏は彦根市石ヶ崎町出身で、約十年前より故郷とは音信不通で、實弟太郎氏が安否を氣遣っている。在トロント領事館の小林副領事に連絡してほしいと。

創立卅五年の慶讃法要
レーモンド佛教會が三月中旬

【レーモンド】レーモンド佛教會では來る三月十五日（日）午後二時より創立三十五周年記念の慶讃法要を大々的に勤修することになった。第一式の講師としては[illegible]務中の元レーモンド初代開教使の子息永富師を招聘し[illegible]の盛大を期している。なお第二式の祝賀余興には各村團体總出を以て目下準備けいこ中である。一般信徒もその大法要の日を待ちうけている。



ケンゾー

△十八日午後に明らかにされたオタワ政府の施政演説中に、ちょっぴりとふれているのは『生れのいずこを問わず、すべてのカナダ市民に平等權利を樹立する爲市民權法修正について考慮する』ということである。

△これは歸化カナダ人はカナダ生れのカナダ人と法律的には全く平等であるべきだとするのだが、事實においては歸化人は、いわゆる『第二級的市民』としての取扱いをうけているのを是正するためである。

△歸化人はいまの法律ではある種の犯罪では出身國に送還され得るということになっているが、カナダ生れと同様の權利となれば、カナダ人を送還することは成り立たなくなるわけである。

△歸化して投票權を持てば、市民權法にてらしてカナダ生れのカナダ人と一緒であるとするための修正案を議會に提出するもので、その細部的な修正檢討などは議會委員會に付託されることになろう。

△いずれにしても、一九四七年以來、六五万人以上が歸化人となっているのだから、歸化人を法的に一般カナダ人並みにすることに前移民相のファアブロー氏が努力した結果の修正案である。

晩市佛婦會の新年度役員

【晩市】晩香坡佛教婦人會の新役員は次の通り。△顧問生田開教使夫人△理事長上杉柳（前半）山家初枝（後半）△理事園城まさ 堀井すみゑ 番野はる 西澤きみ 花月ひで 近藤はつ△幹事田中きみ 小林豊子△會計數田まつ子 原美代子△議長稲益須江子 今田いと△書記矢田邦枝 辻悦子△監査役岡田勝子 小柳たき

ト市庭園業組合
新役員を選擧

ト市日系庭園業組合では二月九日午後總會を開き役員選擧や頼母子講を行い、引續き新年親睦會に移った。本年度の新役員は次の通り。△[illegible]△副會長春原顕一△議長山村政壽△副議長木下善一△幹事西岡榮太郎△英文幹事大垣支己△會計松尾千代治△監査役壽美要一 宮内爲次△研究部高島利治 松尾千代治 坂本茂△購買部岡本寅助 孫座三代職 的場仁市△編成部外川三郎 前村正則 峰本光雄

なお三月八日（日）午後二時壽會ホールで組合の方針を議し、第三回頼母子講を開催する。

ハ市日系聖公會
スター博士迎う

【ハミルトン】當市日系聖公會の主任牧師ハンセン師は來る三月一日より米國ニュージャージー州の教會に轉任ときまり、後任は目下ハ市マウンテン・サナトリウムに勤務中のスタアー博士ときまった。同教會ではスタアー博士の歡迎、ハンセン牧師の送別會を先週末行った。

勞働組合關係者
來る一日懇親會

來る三月一日（日）午後二時から日光ガーデンに於て元キャンプミル勞働組合關係者の會合を開き△今春滿九十才になる兵頭英一氏を招いて同氏の健康を祝う△勞働組合運動回顧錄を出版の相談をすることを主なプログラムとし夕食を共にして懇親することになりましたから揃って御出席下さい。御參會できる方は二十九日までに亀岡衛氏に御知らせ下さるよう願います。

準備委員一同

移轉

三月一日から次に轉居致します。

深草 亀吉

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感謝

本紙の奉仕と活躍を御支援下さる次の方々からの御寄付を深謝申し上げます。

ニューカナデアン

▲ステプストンの坂田英一氏 故母堂記念
▲晩香坡の木村岸三氏夫妻 息女の結婚記念
▲晩市の上野さとる夫人 故夫の記念
▲オ州コボーグの伊藤リチャド氏夫妻 息出產記念
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カナダのエスキモー（卅九）

飢餓への道

私たちはエスキモーといつしよに生活して、一度も『野蛮人』や『未開人』と感じたことはなかつた。單に物質文明に惠まれないだけで、精神的にも感情的にも、きわめて人間的な、ある面では私たち以上に人間的な人々であつた。

だが『數の觀念』の欠如を知つたとき、大きな"カベ"を感じた。『野蛮人』では決してないが、深い所にかくされていた『未開人』の殘像をのぞき見たように思われた。このことは單に『數』そのものの問題にとどまらない。ある意味で、エスキモーの全生活を支配しているのだ。

たとえばカナダ政府のエスキモー關係當局は、全エスキモーに狩猟動物の絵を書いたノートを配り、狩のつど、どの動物をどれだけとつたか記入するよう仕向けている。だが、この計畫は、各部落に一年間住みこんで、克明に記録する係りを派遣しないかぎり、絶對に不可能である。彼らがノートにつけ忘れるからではない。六頭のカリブーをとつても、それだけで部落に歸ればいいが、さらに途中で何頭かとつたら『合計』などする考えは頭に浮ばない。

[illegible]にとつた數だけ記入したり、歸つたとき殘つていた數を書いたり、三人で六頭とればそれぞれが六頭と書いて十八頭にしてしまつたり、第一、六頭とつたとき、それを數えることさえ、かなり"決意"のいる仕事なのだ。

この狀態は、計畫性の欠如。計画經濟の不可能な生活に結びつく。十人の家族が一カ月食べるのに必要なカリブーの數、十五匹の犬が一週間たべるためのセイウチの量といつたことが、一切わからない。なんとなく食糧置場に肉があれば滿足しており、なくなつたらとりにゆく。うんととれたら腹いつぱい食い、少ないときは少しでがまんする。殘しておくなんてことはケチだと考える習慣がある。

だが、エスキモーの胃袋といえども、クマほど食いだめはきかない。冬になると、獵は樂でなくなる。この、冬を越すために必要な動物の量。そんなものは氣の遠くなるほどむずかしい計算だ。秋になるまでに、とれるだけとる。とれなければ、なんとかなるさ。……しかし、なんとかならないときもある。

エスキモーの飢餓の話は有名である。『大飢餓』などという記錄小說（ピクトール）にまでなつている。寝具の毛皮を食い、コケを食い、ついには死人の肉を食いながら次々と倒れてゆく話。こういう話を讀んだとき、私たちは單に『動物が少ない年だつたから』という說明しか得られなかつた。大自然の力による不可抗力としか、とらえられていなかつた。

『大飢餓』の眞の原因は越冬に必要な量の動物が用意してなかつたからだ。用意しなかつたのは、數の觀念に乏しくて計算出來なかつたからである。數の觀念があれば、とつた動物の量が『なんとなく少ない』のではなく『これだけ少ない』かがわかり、事前に對處する爲の行動に移れる。が『なんとかなるさ』では事態の重大さを認識することができない。

その狀態は、今でも全く變つていない。ただ、現在はカナダ政府がバックにある。非常事態が急報されると、救援の食糧がとどけられる。その實例は、毎冬どこかで起きている。

が、これでは、ちつとも解決にはならない。對策は算術――というよりも『數の觀念』の教育である。

友情と其思い出

ヴァーノン　三輪猪熊

（一）

先きに私の書いた拙文が實を結んで五十年前の友情が復活じた事を聞いて愉快に感じた私は、私の生涯に起った最近の印象深い友情についての感激やそれに關連した思い出を綴つて見たくなつた。友人に對する感覺も年齢的な記憶力減退に結びついて、綿密とかあざやかには書けないが、出來るだけ眞實の批判にたえられる様な一つの文章の体系にまとめたいと思つて筆をとりました。

私の郷里沼津（靜岡縣）は南は駿河灣にのぞみ北は秀嶺富士の峯を仰ぎ、夏は海水浴に冬はスキーに、極めて自然の環境に惠まれた土地で、私がまだカナダの夢を描かなかつた頃、學校を出ると間もなく裁判所檢事局に就職した。今の沼津の裁判所の建築は明るく美しく造型感覺に訴えるお役所が建てられていると聞いたが、其の頃は刑務所と背中合せになつていたので、其の高い塀を背負つて、いかめしいというより、うす暗いお役所であつた。友人から『窮屈そうな役所につとめる事になつたではないか』と同情されたが、私は判檢事から法律の講義を聞くのが樂しみで六法全書の勉強をするのが得意でもあつた。

縣下の警察と檢事局には警察電話があつて、文書以外の急を要する檢事の捜査指揮を警察に命じたり警察からの事件報告など緊密な連絡が取られていた。歴史で有名な下田には私より先輩の青山という人が檢事局にいて下田警察署長が檢事代理をし區裁は所管轄事件のみを處理していたので、檢事の意見を求めて來る靑山氏と電話で話したり、縣下の檢事局職員間で年賀の交換ぐらいあつたが、それ以外には同氏の記憶はなかつた。判任文官に任官が目の前にぶら下つて居つたが在勤三年にして官廳生活にオサラバし私はカナダに來てしまつた。

最初は日本から來た一世が共通に味うところの、郷愁に胸をやかれる思いがした。そうして友情えの飢渇にじつとしていられないやるせなさを感じ、記憶にある親しかりし友人を心に浮かべ通信したりしたものだつたが、青山氏の記憶は私の心に甦らないまま何時とはなしに與えられた運命とあきらめてカナダに馴染む樣になつて以來四十年になる。人間の心のかまえから言うと、もともと前に向つて進むのが本然で、心が後向きになるのは氣がかげつて、日本から來た當時の樣に沈うつの時過去を振返つて見るが、私はそれ以來過去を思い起す事は無く前方を見てこれから先きの自分の未來の生活をもくろみながら生きて來た。したがつて日本に居る友人の事もいつしか心の中から消えてしまつた。

護法會の催し

トロント佛教護法會では來る三月一日（日）午後二時より先亡者追悼法要を祥月法要と併せて嚴修する。信徒の参詣を乞うと。なお式後茶菓の饗應がある。

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△日本料理の作り方▽

△テンプラとスキヤキ六十種の料理法を記入している英文の小冊子。二世、三世の婦人に最適のギフトです。送料ともで一弗。（前拂い）
△典型的な日本料理法。カラー寫眞入りであらゆる日本料理を教えています。一部送料とも八弗五十仙。（品切れにつき予約となります）

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恩給法案を提出 上議に引退年齢

『現状維持』の施政演説の内容

【オタワ】オタワ第二十六議会は今週開会式が行われ、パニエー総督より施政演説が朗読されたが、今までにない簡単且つ短いもので、野黨側では『氣の抜けたもの』と評しているが、自由黨政府はオンタリオ州政府の反對を押し切つて、今議會に『カナダ・ペンション案』を提出することを明らかにしている。また保守黨政府時代に提案した『上院議員の定年制』をもち出している。引退年齢については、ふれていないが、まず七十五才説が有力である。

オタワ政界観測筋では『今議會の政府がもくろんでいる政策を通じてみると、ボートを揺るな、とする現狀維持以外になにもない』と評してあり、目新らしく勇敢な約束は皆無に等しいと野黨側では非難している。施政方針の主なるものは次の通り。

一、財政的援助を必要とする大學生に無利子でオタワ政府が融資する。（一人一千弗まで）

一、現在終身となつている上院議員の引退年齢を設ける。（七十五才説）

一、選挙費制限の最善方法を研究する。候補者の選挙費の最高額をきめる。

一、カナダ・ペンション法案を今議會に提出する。

七〇%に保障

【オタワ】ピアソン首相は今週オタワ議会で政府案ペンションにつきカナダが直面している緊急的な社会必要は個人ペンションにカバーされていない七〇%のカナダ人に老年保障を與えることであると答弁した。カナダ人の三〇%は個人的ペンションにかかつているが、殘余の七〇%は全くカバーされていないというのである。

東京へ四時間で

CPAが超音ジェット機發注

【モントリオール】カナデアン・パシフイック航空会社は最初のカナダ航空ラインとして超音速ジェット機を米國に發注した。シーピーエーでは米國連邦航空局に對し時速二千マイルの超大ジェット三機購入を契約したが、一機の製造費が二千五百万弗以上かかればこの契約は自然解消となる條件付きのもの。

△超音ジェット機は一九七四年までには使用する予定で遠距離のルートだけに就航させるはず。このジェット機によると現在十一時間かかる東京・晩市間もわずか四時間でとび、晩市・トロント間の國内旅行に要する時間より短かいということになる。

世界一の造船國

一九六三年度における造船數によると日本が世界一で二百三十六万七千余トン、二位が西獨で九十七万余トン、三位は英國。カナダは十六位でわずか九万九千余トン。

平原ブーム

【ウィニペッグ】平原州小麥の對外輸出からあがる収入で、お百姓さんたちは今月中にポケット・マネーとして二億弗がころがつて來るので、自動車、電氣器具および農機具界はこんご二、三カ月間にてんてこ舞いの市場として身構えている。

中共が接近願う

日本と空路開設や記者交換等

【東京時事通信】戦犯刑死者の遺骨収集について打ち合せのため中共を訪問してきた自民黨の藤井勝志代議士は今週、中共が同氏らに一、貿易の擴大二、航空機の相互乗り入れ三、新聞記者交換四、貿易担當駐在――など日中關係を前進させるための四項目の提案をした旨明らかにした。この提案は先週、同氏と田川誠一代議士とが廖承志中日友好會會長と会見した際示されたもので、その内容は次のようなものといわれる。

一、貿易の擴大一、航空機の相互乗り入れ＝北京―東京間がのぞましいが困難なら上海―福岡間でもよい。週一、二回がよいがそれ以上でもよい。

一、新聞記者の相互交換＝中国側は人民日報など八社の記者の日本常駐を希望し、日本側も同數北京に常駐する。ただ記者には『他の外人記者並みの保障が與えられる』ことを條件とする。

一、長期貿易駐在員＝高崎事務所（北京）と廖承志事務所（東京）駐在員の滞在期間を長期化し、實質的な駐在員制度を實現する。

中共に外交官派遣を検討中

【東京時事通信】外務省は中共の国内情勢を視察するため、外交官を個人の資格で派遣することを検討している。このため高崎達之助氏を通じて中共側の意向を打診することも考慮中といわれるが、中共側が受け入れる場合、外交關係の將來における設定などとは全く關連のない性質の旅行者として派遣し、中佛国交樹立後の諸情勢などを視察させたい意向のようである。国交のない国へ外交官を派遣した前例としては、モンゴルの視察、韓國への継續的派遣などがある。

三回も兵器を盗まれて

だらしないと攻撃さる

【クベック州シャウィニガン】五名の青年強盗團が二十日、當地の兵營内から武器を强奪して逃亡した。三週間以内にこれで三回も同様ケースがおこつた。強盗團は三名の監視人をおそつてくくりあげたのち、セミ・オートマチックのライフルやピストル、小型ラジオセット、ミメオグラフ・ミシンなどを盗んで逃げ去つたが、青年強盗團はいずれも十八才から二十三才までとみられている。

【オタワ】一度ならず三度までもクベック州内の陸軍兵營から武器を盗まれたことで、議会で野黨側は盛んにヘリアー國防相を攻めたて『あまりにだらしがないじやないか』とやられ、引責辭職すべきだと迫り、議場は騒然となつた。ディフェンベーカー保守黨主は『陸軍を守るためにどんな措置がとられているのかお聞きしたい』と皮肉るや野黨席からどつと爆笑がわいた。ヘリアー國防相は『十分調査して報告する』とだけ回答して苦い顔。

千九百万人に

カナダ總人口

【オタワ】カナダ統計局では今週、一月一日現在のカナダ總人口は千九百万を突破したと推定している。過去一年間の人口増加は三十三万五千人（一・八%）で、オンタリオ州の人口増加がトップで十三万一千人、クベック州が二位で九万二千人ふえている。

太平洋線航空賃値下げ要望

【東京時事通信】太平洋観光協会総會は三月二日からシドニーで開かれるが、席上、日本代表は太平洋線の航空運賃の値下げを提唱したい意向である。これは同路運賃の高いことが米人観光客の日本誘致の支障になっており、とくに四月からは太西洋線航空運賃が二〇%程度引き下げられ、米観光客が歐州へ流れる懸念が出てきたためで、觀光業界としては總會決議にもちこんだうえ、六月に東京で開かれる國際民間航空運送協會の運賃会議で実現を図るよう關係方面に働きかける考えのようである。もつともこれに對し、日本航空は機材も少なく増便もむずかしいので難色を示していたといわれるが、最近では値下げもやむをえないとの態度に傾いているといわれる。

カナダ青年に軍事教練を

【オタワ】クベック州選出のジラルド・ラニエル議員は今週のオタワ議會で、カナダの十八歳から二十一歳までの青年に一年間の强制軍事教練を與えるべきだと個人法案を提出した。同議員のこのアイデアにはかなりの支持者があるらしく、世界各國では青年に軍事教練を與えており、それによつて挙國一致的な精神を涵養しているといつている。

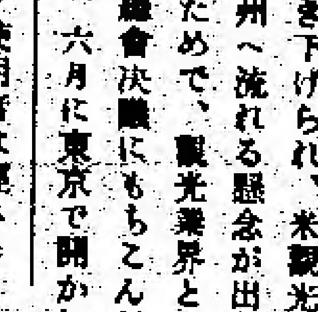
ガン治療の保険出る

愛煙者は掛金前拂い

【晩市】晩市のブリティン・パシフイック生命保険会社は一年十弗ないし四十弗掛けの『ガン治療保険』を目下賣り出している。同社々長によるとこの保険の純益の半格はカナダ・ガン協会に研究費として寄付することになつている。

△ガン治療保険にかかるのに罰則が設られてある。たとえば一日に一箱のシガレットを吸う人は一年分の掛金前拂い。半箱組は年二回支拂い、四分の一箱又は非喫煙者は年四回、シガーとパイプ使用者は軽スモーカーとして取扱われる。

△ガン保険はガン治療費二千五百弗、五千弗又は一万弗と區分され、四十才以下の掛金は十弗、十五弗及び二十五弗にわかれている。四十才から五十八才までの掛金は十五弗、二十五弗及び四十弗で、五十九才に達する以前に保険をかけていた者は更新ができる。



▽【ヴイエナ】オーストリアのブラウナ市はヒトラーの出生地で、觀光客が彼の生家はどこにあるかと尋ねる者がしきり。同市市会ではツーリスト・シーズンを控えてヒトラーの生家への道標をつくべきかどうかを相談した結果、ヒトラーの出生地は『歴史的』な意味はないとして否決した。

△トロントのジャパン・トレード・センターに新着の日本映画六巻が明日曜日午後十二時半から一時までトロントのチャンネル九で放送される。

Personal Notes Across Canada

Marriages

—photo by Jack Hemmy

WAKABAYASHI-OYAMA

TORONTO. — The Centennial United Church was the setting for the recent marriage of Miss Keiko Oyama, daughter of Mr. and Mrs. Fukujiro Oyama of Osaka, Japan, to Mr. Robert Takao Wakabayashi, son of Mr. and Mrs. Chutaro Wakabayashi of Toronto.

The happy couple honeymooned to New York City after a reception held at the China House. Mr. and Mrs. Wakabayashi now reside in Weston, Ont.

NAKANO-SUGIMOTO

KELOWNA, B.C.—Miss Michiko Nakano, daughter of Mr. and Mrs. G. K. Nakano, became the bride of Mr. Atsushi Sugimoto, son of Mr. and Mrs. K. Sugimoto of Lethbridge, on January 31, 1964 at the Kelowna Buddhist Church. The Rev. K. Okuda officiated.

A reception followed at the Capri Motor Inn. Mr. and Mrs. Sugimoto left for a honeymoon to Tokyo, Japan.

* * *

TATEBE-OSATO

MONTREAL. — Miss Fumiko Tatebe, daughter of Mr. and Mrs Tahei Tatebe of Montreal, became the bride of Mr. Ben Osato on February 8th, 1964 at the Montreal Japanese United Church. The Rev. Y. Ono officiated. A reception followed at the Stage Coach Inn.

The couple now reside at St Nicephore, near Hyancinthe.

Obituaries

BLACK

VANCOUVER, B.C.— Dr. Norman Fergus Black, 87, passed away on January 26, 1964. Memorial service was held on Jan. 28th at the West Point Grey United Church with the Rev. Wilfred Fearn officiating.

He is remembered by Japanese Canadians as an educator, humanitarian, and a staunch advocate for dignified treatment of J.C.'s during the Evacuation Days. (See Tribute).

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HOCKEY SCORES and STATISTICS

TORONTO. — Gen Hamada tallied a goal and assisted on two others to pace Main Auto Body to a 5-2 win over Dufferin Cleaners in the opening game of last week's action in the Toronto Japanese Hockey League.

The three points put Hamada in the lead for the scoring title and lifted Main into a tie for second place with the Cleaners. Hamada also won the scoring title two years ago.

Other goal scorers for Main Auto were John Tohana, Tom Takemura, Dave Ono and Dave Ishikawa. Bob Miwa scored both goals for Dufferin who have been having their troubles as of late. A month-and-a-half ago they were fighting for the league lead with Yamada, but now they seem to be having trouble holding on to second spot.

* * *

In the second game of the afternoon Bob Masukawa fired all three goals as Stadium Garage kept their play-off flame alive with a 3-1 win over Japan Camera Centre.

Masukawa's goal scoring and Mat Nakamura's fine goal-tending kept Stadium within three points of fourth place Mickey Sato. For a short time during the afternoon Stadium were within one point of a play-off berth, but Mickey Sato came up with a win in the final game of the afternoon to maintain their three point edge.

Roy Tanaka scored the lone goal for Japan Camera who are just about out of the picture for this season. In order for Japan to make the play-offs, they would have to win three of their last four games, while Mickey Sato lost all four of their games.

For Stadium the big game of the year comes up this Sunday when they play Mickey Sato. A win would place them within a single point of the Insurancemen while a lose would virtually put them out of reach.

In the final contest of the afternoon Yamada Studio suffered their second straight loss in as many attempts to clinch the pennent. This week it was Mickey Sato Insurance who set them back on their heels with a 4-1 victory.

Satch Fujimoto counted twice for the Insurancemen while Geo. Anzai and Sam Tanaka netted one apiece. Hideo Higashi scored the lone goal for the Photographers.

A win for the Photographers would have assured them of at least a tie for the top. But, now Dufferin and Main Auto still have a mathematical chance of finishing ahead of them.

The win was an important one for Sato who are still in a precarious situation of dropping out of a post-season position.

* * *

TEAM STANDINGS

	W	L	T	Pts
Yamada Studio	11	4	1	23
Dufferin Cleaners	7	6	3	17
Main Auto Body	7	6	3	17
M. Sato Insurance	7	7	2	16
Stadium Garage	5	9	1	13
Japan Camera Ctr.	4	10	1	10

* * *

TOMORROW'S GAMES

2 p.m. Stadium Garage vs Mickey Sato Insurance

3 p.m. Dufferin Cleaners vs Yamada Studio

4 p.m. Main Auto Body vs Japan Camera Centre.

* * *

SCORING LEADERS

	G	A	Pts
G. Hamada MA	8	17	25
[illegible] DC	14	9	23
S. Tanaka MS	[illegible]	8	[illegible]
[illegible] YS	[illegible]	[illegible]	14

Dates and Doings

Valentine Dancers Thank Their Many Sponsors

TORONTO. — The TYBS and Jr. YBA would like to thank the following for their generous donations to our Valentine Dance: Dr. Akaye, Yamada Studio, Japan Camera, Sharon's Florists, Ascot Cleaners, China House, Sai Woo, Kwong Chow, Eglinwood Gift Shop, Paramount, Nikko Gardens, and Famous Player Theatre.

TYBS

• • •

Centre's Women's Auxiliary To Hold General Meet

TORONTO.—A general meeting of the Women's Auxiliary will be held on Sunday, March 1st, at 2:00 P.M. at the Japanese Canadian Cultural Center. An informal afternoon of programs and refreshments has been planned. The colorful film "The Kimono" will be shown, and Mrs. Sue Kadoguchi will demonstrate kimono dressing and obi tying.

Everyone interested is welcome.

R.S.

• • •

Raymond Buddhists To Hold 35th Anniversary

RAYMOND, Alta.—The Raymond Buddhist Church will commemorate its 35th Anniversary on March 15th, 1964 with special services at the church.

Services will be conducted by the Prof. Nagatomi of Boston University, who is the son of the first Raymond Buddhist Church minister.

This will be followed by a gala entertainment show with all affiliated church groups presenting a stage show. Everyone is cordially invited to attend.

R.B.C.

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Human Relations. . . .

(Continued from Page One)

are always crying for leadership, yet when leadership is available, the tendency is to envy this leadership, and to assume a selfish attitude towards it. I can guarantee to everyone present that those who are endeavouring to further civil liberties are doing so with a great personal sacrifice, not only on their own part, but on the part of their families, and they are doing so without any tangible reward whatsoever, and nothing is more disconcerting than to feel the resentment of the rank and file for whom your efforts are being made.

The other evening while discussing the problems facing a racial minority with a Jewish friend, the discussion turned itself naturally to the Negro problem in the United States. I was amazed to find that my Jewish friend, though exceedingly well-educated, having been a fighter for the civil liberties of the Jews for many years, had a very strange attitude towards the Negro problem, and he outlined it in this way, "Do you really believe that the American Negro is equal to the American White? Why all you have to do is to look at the crime sheet in the large cities, such as New York, Philadelphia, Los Angeles, and San Francisco, and you will see a very high proportion of crimes committed by Negroes. They are continually in trouble in connection with vice problems. They have a high incidence of drug addiction, and petty thieving." I was so overcome by this attitude, coming from an apparently educated person that I could not answer him at once; having gathered my thoughts, I said, "Look my friend, let us study the same crime sheets, and I believe you will find that these statistics will also reflect a similar situation with regard to Jewish people. You will find that many of the bookmakers in the large cities are Jewish, you will find that many people engaged in vice, drug addiction, and rackets are of Jewish origin. But I would ask you, what does this prove, other than the fact of basic human frailties. Are you suggesting to me that, coming from a minority—the Jewish race—that all members of the Jewish race are perfect human beings? I know you to be too intelligent a person to try and promote this idea. Then, if you are prepared to admit that there are good and bad apples in your group, are you not prepared to understand the problems of other racial minorities?

Are you so blind as not to realize that crime and the incidence of crime are higher in the low income brackets, where segregation is rife, where proper educational facilities are not available, where health facilities are lacking or insufficient, and where the greatest problem in every day is, where is the next meal going to come from? I told this individual that I would wager him that if we were to take the most superior of the Jewish race, and to segregate them in areas such as the Nego population in the United States is segregated, and to apply the same restrictions on their daily living, in the fields of education, health, and basic civil rights, that they would produce the same incidence of crime within five years. Now, it is true, I may have lost a friend, but with this kind of thinking he was no friend of mine. But, fortunately, the turn of events was the reverse, he was so flabbergasted by my point of view, and the frankness with which I repeated it to him, that he almost immediately changed his point of view, and his sympathies and his understanding became directed toward the Negro, instead of against him. I have tried to tell my story to illustrate the point that the greatest enemy is within, not without. You would be surprised to understand how much prejudice is generated within racial minorities, rather than without. The interplay between racial minority and racial minority can be as dangerous as the interplay between a racial majority and a racial minority. The greatest problem in the field of human relations is prejudice, and the only way that prejudice can be overcome is to realize that every man is FIRST a human being, and secondly a member of some group. To put the cart before the horse is fatal, and will continually generate prejudice. The thinking man who meets a Negro, a Jew, an Englishman, a Catholic, a Japanese, and who he cannot get along with for personal reasons, or whom he dislikes for some other reason, does not blame it on the particular racial or religious minority that this individual belongs to, but realizes that this individual is first a human being with human frailties, and he does not tag the particular characteristics of the individual to any general race or religion. He realizes that there will be many Jews, many Negroes, many Catholics, many Japanese, that he can work very well with, and fully understand. The lesson to be learned here is that we must not judge each other on generalities of race, colour or creed, but judge each other on an individual basis; and, having judged each other on an individual basis, to let the matter rest at this level, and not generate prejudice by making generalities. It further illustrates that, on many occasions, we must be prepared to allow for ignorance, lack of education, lack of background, or understanding on the part of the other individual.

Another fact that has been most disconcerting to me in recent weeks, but has been lurking in the background ever since World War Two, has been the widespread misunderstanding, and prejudice demonstrated recently in Japan towards Negroes, towards Chinese, and towards Koreans, and perhaps it hurts me more because I am of Japanese origin. I find it very difficult to understand this point of view, when the Japanese national himself is most desirous of finding a place of equality, with other races of the world, after many years of prejudice and lack of understanding. I would ask those who have this point of view how they can expect to be accepted themselves, if they are not prepared to accept Negroes, Chinese, and Koreans. I would ask the question, does this feeling, or this attitude stem from lack of understanding, lack of education, or an overstress of nationalism? Regardless of the reason for this prejudice in Japan, it is most regrettable and unforgivable because I do not believe their education to be lacking. I do not believe their understanding to be inadequate, because no one has suffered more from prejudice than Japan. What should we as J.C.'s do about it?

Speaking frankly again, from working with racial minorities as I have, I have found that unfortunately on many occasions it is very handy to have another group to look down upon, because it makes one feel elevated to be able to look down upon somebody else.

Another problem with racial minorities is that sometimes they have an aggravated feeling of superiority or nationalism generated from a historical background.

Prejudice is the first hurdle that must be overcome in the obstacle race towards freedom and understanding. Another basic problem with humanity is the lack of understanding of the relationship between privilege and responsibility. This point is most easily illustrated by the privilege of driving a motor vehicle. Certain of the restrictions on driving are purely arbitrary, such as the law dealing with right-of-way, the law dealing with stop lights, the laws dealing with parking, etc. Other laws are basic to the operation of a motor vehicle in a safe and sane way, such as the laws against drinking and driving. Therefore, the minute you have the privilege of driving, you have the responsibility of driving in a manner which is safe to the public at large. If you do not fulfill the responsibility, then you do not have the privilege.

What are some of the outward and visible signs of this intellectual cancer—prejudice.

These signs are political, racial, religious, and social bigotry, parochialism, and attitudes of utter selfishness stemming from the basic inner conflict in man—the conflict between constructiveness and destructiveness, further nurtured and aggravated by individual ignorance, selfishness, lack of education and understanding.

What then is the most logical way of combatting prejudice in its broadest sense? It is the individual realization of the inner conflict of creation and destruction that lies in the heart of every man, and the individual's ability to cope with ignorance, selfishness, lack of education and understanding, coupled with the knowledge that we must learn to co-exist together regardless of race, colour and creed, regardless of our political or social backgrounds.

Let us look around us and consider some of the false ideas that are prevalent in Canada. One cannot go outside his front door in the morning without being confronted with the Protestant-Catholic controversy, the general controversy of religion itself, should we be Moslem, Jew, Christian, Buddhist, or otherwise, and is any one of these one religion to be treated as absolute truth. We further see the controversy between French Canada and English-speaking Canada. For many of us who are active in this field, we know that the controversy of the civil liberties of Negroes is just as acute in this country as it is in the United States, and that there is as much bigotry here as there is there. Let's be honest with ourselves in the social controversy. We all tell ourselves that democracy has done away with class, and class distinction, but do we really believe this? Many of us who do not have white collar jobs, and are working at occupations that require us to wear work clothes are well aware of the fact that when you get on the street car or a bus, that there are people that will shy away from you. I had a classic example myself recently of this.

I have tried to paint for you the pictures of prejudice, but let us consider what are the real and tangible rewards of living together with better understanding. The very building in which we are gathered tonight is one of the real and tangible rewards of organization in the field of racial minority, and we all know there are many others.

The JCCA, early in 1950, set up a committee with a view in mind to study the possibility of creating such a Centre as we now see as a reality. From the very first of the debates in connection with the type and form that this project should take, I took the position that it should be a cultural rather than a community centre. And I took this position because I am firmly convinced that a racial minority will make itself understood through its culture, and an understanding of its culture by other racial groups, rather than from a community centre viewpoint, and I have been personally gratified in seeing that this was the position finally taken by the committee responsible for this outstanding project. I would pay tribute to the many members of the Japanese Canadian community who have dedicated themselves to promoting a better and more thorough understanding of Japanese culture, for it has been through their efforts, and mainly through their efforts that Canadians at large have begun to understand the rich heritage that the Japanese-Canadian citizen can proudly claim. A heritage richly exemplified by Japanese art, architecture, dance, and drama, to name but a few of the important cultural achievements.

I would like to take this opportunity of paying tribute to all past and present executives of the JCCA, both National and Provincial, for the part that they have played in the fight against prejudice, and this is a tribute that must be paid also to the individual members of the organization.

I would say to each and every one of you present this evening, that the fight against prejudice will never be won without closing the ranks. This means that every J.C. has a very important part to play, and this part can be best played by membership in the JCCA, and by furthering individual education and understanding.

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